

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER LOATH MAKE MANIFEST IS LIGHT.—Paul.

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[*The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.*]

THE CREDULITY OF SCEPTICISM.

BY MORELL THEOBALD.

A REJOINDER TO MR. PODMORE'S CRITICISMS ON "SPIRITUALISM AT HOME."

Before entering in detail into Mr. Podmore's criticisms on the phenomena which I have reported, there are one or two very important preliminary considerations. Mr. Podmore writes in a severely judicial, quasi-scientific style. He claims to be the representative of a society for careful and dispassionate inquiry into these matters; as such he has made his investigations, and as such he presents his report. If so, I submit that he should have given the full particulars of the process of his inquiry: the date when it was made; the number of visits he paid; and the time those visits occupied. If the Society deputed him he will of course have presented his report to the committee: let us hear how the committee received it. Mr. Podmore poses not as an individual; he wears a livery, bears a staff; and therefore claims for his communication an importance which individually it certainly does not deserve. Now I have a little right to complain of this, because I find that no official recognition of his inquiry exists, and he certainly did not present himself in that capacity when he visited me. If I had supposed I was being subjected to the solemn and judicial process of a trial before this excellent Society, my attitude would have been different, and my former reply to Mr. Podmore would have been modified in important respects. Moreover, the reception which I would have given him would have been more guarded, and I would have postponed the inquiry, *de die in diem*, till all matters *sub judice* had been fully discussed. As a matter of fact, Mr. Podmore's visit was not of this serious character: we were very free and easy together, not at all judicial. He only visited me once—he has not, so far as I know, made any experiments to give body or force to his speculations as to the mode in which the phenomena were produced. I certainly did not provide him with a broomstick, with or without pencil attached; he made no attempt to write in a style similar to that on the papers or ceilings which he looked at, but he certainly did jump on to a chair in the hall, and found that he could not reach the ceiling by any extension of his very long arms! All his suggested explanations are of the *ex post facto* order, and quite different from what we have been accustomed to in the accredited investigations of the Society which is supposed to decorate him with its credentials.

I pass by, for the present, Mr. Podmore's criticisms on questions of identity, and of mis-spelling in Greek or other messages. These are fair questions for argument and for differences of opinion, and I shall deal with them in my own way and at my own convenience. But questions of fact—that is of the fact whether the phenomena of daily occurrence in my house are normal or abnormal in their character, are the result of some occult power or are produced by fraud—brook no delay. For these are really the issues raised by Mr. Podmore's communication in the last number of "LIGHT." True, he suggests another hypothesis—"that the fires were lit, the poetry written, and the kettles filled, by some person in a state akin to somnambulism"! But this absurd suggestion even Mr. Podmore himself is keen enough to see will not apply, and so he not only seeks to show that I am deceived but delicately hints that, by the way in which I have "described the process," I have been a party to the fraud. Whether the suggested disingenuousness has been on my part or on the part of Mr. Podmore your readers will be able to judge.

Speaking first of the "character" of the writing, he mentions that I had in "Light," p. 205, referred to this "as utterly out of the range of ordinary human writing." And I submit that in doing so I was perfectly correct. Certainly I have never seen sheets of ordinary human writing so minute, so neat, and so regular; and I do not know anybody who has. If Mr. Podmore knows of such, let him produce them. Mr. Podmore admits that the writing "is remarkably regular and even, and unusually small; but," he adds, "I saw no specimen which was not perfectly legible to the naked eye, and which could not be equalled in minuteness and clearness by most educated persons without any very severe exercise of patience." I suppose Mr. Podmore would class himself amongst "educated persons." Well, I challenge him—in the presence of a committee, who shall watch the process—to copy a sheet of this writing, equalling it "in minuteness and clearness without any severe exercise of patience." I venture to say that it will take him more time and the exercise of a great deal more patience than any member of my household has a chance of devoting to an act of fraud, and that even then he will fail. The writing is so minute that most persons to whom I have shown it have been able to read but two or three lines without great weariness to the eyes, and if they cared to finish it have been glad to avail themselves of a powerful magnifying glass, which I keep for the purpose. So much for the dependence to be placed on Mr. Podmore's accuracy. I will show the writings to any who may be curious to see them if they will call at my house for the purpose on Saturday afternoon next, or any other day by appointment, so that they may have an opportunity of judging for themselves.

As to the writing on the ceilings, Mr. Podmore states that "that on the ceilings of the rooms is, in every case, large and straggling in curious contrast to the tiny and well-formed writing on the paper." His object in stating this is manifestly to suggest that it is thus large and straggling, because of the difficulty of reaching it, whereas if it were done by an occult power that power would be able to execute "well-formed writing" on the ceiling as well as on paper within easy reach. To this I might reply that any

power, physical 'or spiritual, writing on the ceiling, some way out of the range of ordinary vision, would, one would naturally suppose, write "large and straggling," so that the writing might the more easily be seen. Mr. Podmore's statement would, therefore, amount to nothing if it were in accordance with the facts—but it is not. We have writing on the ceiling of one of the rooms, small and regular, and strikingly characteristic of the departed friend by whom it professes to have been given. So from imperfect knowledge Mr. Podmore hastily and eagerly draws false conclusions.

Again—anxious to make his preconceived theories fit—Mr. Podmore says: "There are, however, two or three sentences on the ceiling in the hall, and above the lintel of the door, which are regularly and evenly written, and in a much smaller handwriting. Now, it is noteworthy that the inscribed portion of the ceiling in the hall, and the wall above the door, would be within the reach of a person of ordinary stature, standing upon a chair."

Before a man, careful to be on the side of truth whenever it might lead him, made this assertion, he would have measured the height of this ceiling. I have done so. It is 9ft. 4in. Needless to say, it is *not* "within the reach of a person of ordinary stature standing upon a chair." Yet, Mr. Podmore, unmindful of this fact, admits that these sentences are "regularly and evenly written, and in a much smaller writing"! If so, who wrote them? And this is the man who has the modesty to say of the occurrences which I have from time to time described that they have "appeared strange only because the observation has been inaccurate or the report erroneous and misleading"! After this what is to be thought of his own observation and report? Verily, Mr. Podmore is a puzzle!

In another case Mr. Podmore endeavours to make a good deal out of a very little. I had stated that I was told at one of our séances that some writing would be found on the ceiling of my study, at which I had looked five minutes before and found that there was then nothing but a solitary B written three weeks before; but on leaving the séance-room I went to my study and found the writing as I had been told. When Mr. Podmore came down he discovered the solitary B in the centre of the ceiling without difficulty whereas he failed to detect the additional writing until it was pointed out to him, it being much smaller and written not on, but near, the cornice; and he thence argues that it might have been done weeks before and been overlooked. My reply is that it had *not* been done weeks before, and had *not* been overlooked. I know that it was not there when I looked, and I know it because my search was thorough. I have had, during very many months, too much experience in discovering writing in most unlikely places to be stupid enough to search without finding.

Mr. Podmore further says: "With reference to one message of considerable length, which purported to have been written"—within the cabinet—"in an abnormally brief period, we asked Mr. Theobald whether he had examined the paper on which the message was written before the séance began. His reply—and it is noteworthy, as illustrating his attitude towards the occurrence more fully than anything which I could write—was to the effect that he had looked into the box, in which the paper and pencils, &c., were kept, in order to ascertain that there was plenty of paper there, if required. As this appears to have been the only precaution which he took, or thought it necessary to take, we need not perhaps further consider the validity of this test."

Just so. It does not seem to suit Mr. Podmore to consider the validity of any test very far. But it was *not* the only precaution which I took. The paper in the box had already been secretly marked, as it always is. Indeed, I have sometimes handed in a sheet of marked paper to the cabinet, and had the same sheet returned to me a minute or two afterwards with messages in the same very minute and

regular handwriting already referred to, written, moreover, on ruled paper, the lines of which were perfectly kept. If Mr. Podmore thinks that this was accomplished in the dark, by an uneducated young woman, and not by abnormal means, he is certainly an instance of the utter "credulity of scepticism," or our medium, who certainly could not do the work in the light, is abnormally clever in the darkness of the recess.

I come now to what Mr. Podmore, in his "capacity as a member of the Society for Psychical Research," evidently prides himself upon as the discovery of a crucial test. He says: "Mr. Theobald showed Mr. Hughes and myself the piece of furniture in question," a private secretaire, "having a substantial wooden flap of considerable thickness, and, apparently, a lock of good construction. Mr. Theobald also indicated the precise spot on which he had found one of the written messages referred to. When he had again closed and locked the secretaire, Mr. Hughes, in his presence and mine, pushed half-a-sheet of note-paper through the crevice at the top of the flap, and by means of a second half-sheet gave it such impetus that it fell on almost the same spot as that already indicated as the *locale* of the 'spirit message.' This demonstration that the 'test' of the locked secretaire was worthless, occurred before the publication of the account in 'LIGHT,' June 14th, in which this 'test' is described without a hint of its real value."

Indeed! Why should I hint that the "test" had any value when I knew that it had not? Mr. Podmore's visit was in March. My letter, in which Mr. Podmore thinks I should have admitted the value of his test, was written in June. But in the mean time "many things had happened"! Mr. Hughes, in Mr. Podmore's presence, had pushed a half-sheet of thin note-paper through the crevice with difficulty, by giving it an impetus with another piece. But since then I had found messages there, written on paper which no artifice could have got through the crevice—notably one instance in which it was directly opposite the lock, and written on a thick sheet of paper trebly folded! And since then again, on my birthday (November 14th), I had found on my study table a short note telling me that a birthday-letter would be found in the secretaire, on opening which I discovered, directly opposite the lock, a sheet of paper filled with writing, *folded in four*, and enclosed in an envelope! Clearly Mr. Podmore has not the requisite capacity for psychical research. He jumps at conclusions too hastily.

The real animus of Mr. Podmore comes out in his concluding sentences, as follows: "Amongst much, however, that he has failed to establish, one set of facts is, in my judgment at least, conclusively proved. On the evidence adduced there is little room for doubt that certain occurrences did take place as described. Fires, we may believe, were lit, kettles filled, and breakfast tables laid. But phenomena such as these are known to occur in other domestic circles, and Mr. Theobald has established no grounds which would warrant us in attributing them, in his case, to other than familiar domestic agencies."

This is a clear charge of fraud. If Mr. Podmore means it to attach to myself or to any member of my family, then I throw the charge back upon him and tell him that we are at least as honest, and as sincere seekers after truth, as he can be. And if he means the charge for our domestic help, I reply that, knowing and esteeming her as we do, after many months of close observation—acquainted with all the acts of her every-day life, almost with her every thought—I can no more believe her to be capable of fraud than I can believe Mr. Podmore to be guilty of forgery. Yes,—in spite of the protestations of the so-called scientific mind—character does count for something in all matters, normal or abnormal, and I cannot, without protest, allow the character of a young woman, whose honour and integrity have been fully tested and established, to be thus ruthlessly sacrificed to the "credulity of scepticism."

Moreover, we have abundant evidence—and I say this for the satisfaction of those who do not know Mary as we do—that the phenomena alluded to are *not* due, as Mr. Podmore gratuitously assumes, to familiar domestic agencies. I do not care again to detail at length occurrences which I have already published. As to the particular incidents alluded to, they occur almost daily, as they have done for many months—often under the direct observance of some member of the family. I myself have once, and my wife and daughter have several times, seen the fire lighted, in the day time, “by other than familiar domestic agencies,” and my daughter has seen heavy articles being carried about the house without human intervention. It may suit Mr. Podmore’s mental temperament to say that “the thing is impossible.” I reply, “Just so—only it happened, nevertheless !”

And even if Mary were morally capable of the fraud which Mr. Podmore so flippantly and carelessly suggests, she has no opportunity of perpetrating it. I will record one solitary instance out of many. On one occasion, before going down to the séance-room where all the other members of the household had already assembled, I placed a sheet of blank paper on my study table and left it there. At the close of the séance I was the first to leave the room, and went straight up to my study, when I found that the paper which I had left blank upon the table had in the meantime been written upon, the first page being filled with writing. I cannot vouch for the whereabouts of the cat on that particular evening; out of which unfortunate circumstance Mr. Podmore may, by the exercise of his wonted ingenuity, succeed in evolving a working hypothesis either of fraud or of “natural causes.”

Mary, it should also be stated, is never alone; my daughter assists her in her domestic duties, and even sleeps with her; and the two have quite enough to do to get through their work. She is not, moreover, one of those “educated persons” whom Mr. Podmore credits with such wonderful capacities. She could not—if her life depended on the fact—execute even a decent imitation of some of the many writings we have had, especially of the sheets of very minute writing already referred to. Since Mr. Podmore’s visit we have had over 300 written messages—amongst them writings, in very various styles, in French, Latin, Greek, German, Raratongese, Welsh, and old Brittany to say nothing of some messages specially characteristic, and in the very style of departed friends of whom Mary could know nothing. Where could she, even if she had nothing else in the world to do, pick up all these matters? And how and when could she acquire all the requisite information about our departed friends—departed years before we knew her—learn their peculiar characteristics, practise the forgery of their handwritings, and carefully write out lengthy messages, some of which would task even the patience of one of Mr. Podmore’s imaginary educated persons to copy? Were she *intellectually* capable of doing a tithe of this she could only do it by slipping out of bed in the dead of the night, leaving her bed-companion asleep and unconscious of the fact. Mr. Podmore suggests that the writings on the lofty ceilings might be done by pencils fastened to the ends of broomsticks! A friend at my side as I write this suggests “fiddlesticks!”; but I will not hurt Mr. Podmore’s feelings by a joke when he is evidently so serious. Mr. Podmore clearly believes that he could write a respectable hand on a ceiling in that way; I would advise him to try. But even this could only be done by Mary, as I have said, in the dead of the night! And fancy Mary at midnight, unmissed by her companion, wandering over the house in her night-dress, a candle in one hand and a broomstick in the other, amusing herself in inscribing messages on the ceilings! If Mr. Podmore can really believe all this I think I am fully justified in heading this communication “The Credulity of Scepticism”!

THE SPIRITUAL OUTLOOK.

XVIII.

I hold that no one can do a better service to Spiritualism than he who exposes a fraud, or shows how any phenomenon, supposed to be spiritual, could be naturally produced. I should be extremely obliged to any one, for example, who would tell me how a common chair has been threaded on my arm, while I held the hand of Mr. Eglinton; how writing was done in a well-known hand, between two slates, which I held out at arm’s-length in the light between my thumb and fingers; how a drawing, which would take a clever artist an hour to make, was done in utter darkness on my marked paper, in my hearing, in less than a minute—and a dozen or two of similar “miracles.”

* * *

Of course, it is open to any critic to reject my testimony, and that of half-a-dozen witnesses competent to prove any ordinary fact; but by such a process everything unusual or improbable could be discredited. It may be said—it is more likely that a hundred persons should tell a motiveless lie, than that a spirit, that is, an invisible, intelligent being, should be able to manifest its existence by what are called spiritual phenomena. But a preconceived theory as to what is possible is unphilosophical. Out of mathematics, anything may happen. Matthew Arnold says miracles don’t happen because he has never happened to see one. Every Spiritualist knows that “miracles” do happen, because he *has* seen them.

* * *

Of course, at this present writing, I have not seen the reply of Mr. Theobald to the criticisms of Mr. Podmore, but believing him to be honest and not idiotic—neither a knave nor a fool—I am not in the least disposed to question his testimony, nor object to have it ever so carefully examined. The more such things are sifted the better. I should be glad, for example, to have Mr. Barkas, of Newcastle, as solid, hard-headed, matter-of-fact man as I know, put into the witness-box and cross-examined. What we want is a trial in which the facts of Spiritualism can be judicially examined, or a scientific commission, which would settle the question. We might get up an amicable libel suit, for example, in the Law Courts, if it were not too costly. Or the Royal Society might be induced to appoint a Special Committee.

* * *

Or, which may be the best plan of all, we may allow the spirits themselves to manage their own affairs, as they have done and are doing all over the world. For example, an indiscretion of a very remarkable medium, some years ago, brought into a London Court of Law a body of testimony such as had never before been gathered. There it is on record in sworn affidavits, ready for use. In a more recent criminal trial the judge saw fit to exclude all testimony as to the facts of Spiritualism, on the ground that they would have no weight with him, and ought not to have any with the jury, though sworn to by a thousand witnesses.

* * *

Mrs. Groom seems to have given some very nice tests at Liverpool. A gentleman held that her descriptions of spirits were thought-reading, that she only described the departed persons of whom he was thinking. To remove that objection she proceeded to describe some of whom he confessed he was *not* thinking, and thus disposed of his theory. Within the limits of her powers or gifts, this lady has always seemed to me a very satisfactory and useful medium.

* * *

One of our “contemporaries” has found a remarkably big mare’s nest. In a theological discourse, he says: “We are warned against the domain of sensuality intruding upon the spiritual realm”—domains are always intruding upon realms—it is a way they have got—“as it has done in our cause, to its great reproach; but the most notorious scandal that has taken place among us has been the work of Papists, who, under the guise of being the servants of Spiritualism, have endeavoured to be its worst foes.” And as if this dreadful news were not bad enough, we have a prophecy thrown in. “We may look for an increase of this treachery in the future.”

* * *

The Pope, it seems, is a much more dangerous personage than the Mahdi. Happily we have a Spiritualist Gordon—or Wolsey, perhaps, who means to “smash” him. At all events, our contemporary means, at every cost, to reprove both the

Pope and the bad mediums. This is clear enough, for he says—"Balaam, who was reprobated by his ass, is a type of the unprincipled medium, who is ready to do any kind of dirty service for hire"—only I cannot quite see what Balaam can have to do with the Pope, or the Pope with Balaam; but there is no mistaking the ass.

* * *

From the same source we get another proof of the wisdom of the Transatlantic bard who has warned us against making predictions before we know. "A Sensitive," speaking of the Mahdi, and of General Gordon, before the fact of the death of the latter was known, says:—"He (the Mahdi) is far too subtle not to be well able to judge of the power that opposes him, and if there is one thing more desirable, it is the life of the noble prisoner in his hands; for he knows his worth in changing foes into friends." Now, when Balaam made this indiscreet proclamation, where was his ass? The thistles must have been uncommonly thick.

* * *

I cannot see why Popery should be denounced by Spiritualists, any more than any other of the hundred and odd creeds of Christendom. It is older than most and perhaps as logical as some. The history of the Catholic Church, and the lives of the saints, even the coldest and most carefully edited, are full of spiritual manifestations. That a priest, bishop, or even a cardinal should denounce, and warn his flock against any Spiritualism outside the Church, is not a matter of wonder. The strange thing is that we hear so little of it. But priests are like the virgins we read about. Take any ten, and you may probably find that if five are wise, the other five are foolish, and have no oil in their lamps.

* * *

As Spiritualists we need not trouble ourselves in the least about Roman Catholics. They are necessarily Spiritualists. Their literature is full of miraculous manifestations. It is only when their faith fails, and they are in danger of lapsing into Materialism, that they need new evidences of spirit existence. Our mission is to Protestants and Infidels. It is to prove to all who doubt or deny a future life that it is a demonstrable fact, an unquestionable certainty, an absolute reality.

* * *

The two young men who shut themselves in a compartment of an express train out at Vienna, the other day, and then blew out their brains with their pistols, solved the problem for themselves, no doubt. But would they have enacted such a tragedy had they known the facts of Spiritualism? In ninety-nine cases in one hundred, our coroners' juries bring in a verdict of temporary insanity—but how in this Vienna case, which may have been a mutual murder? However they managed it, there is not much doubt that they were a couple of pessimistic Materialists, who finding life not worth living, resolved to get out of it, and were disappointed, perhaps sorry, when they awoke to consciousness on the other side.

* * *

Mr. Eglinton has gone to Vienna. It is said that he has been invited by Baron Hellenbach, and that he may show to Prince Rudolph, and the Archduke Johan, the slate-writing that so deeply interested Mr. Gladstone, Surgeon-General Wolseley, and Lord Tennyson. When the Austrian Prince and Archduke have had a short course of psychography, they may be ready for materialisations. Even princes must creep before they walk, and have to learn their A B C's before they can read. It is very sad that there is not a Royal road to learning and wisdom, nor even to good manners; but so it is! Mdlle. Sarah Bernhardt, it is said, was obliged to give even an English Royal personage a lesson. Exercising in her presence the Royal prerogative of wearing his hat, while her other admirers were uncovered, she exercised her higher prerogative, as a lady, to put all upon an equality, by saying, as she alone could have said it, "*Couvez-vous, messieurs!*" (*Tableau!*)

* * *

Mr. Eglinton, I venture to predict, will not have any rope pulled, nor door slammed, nor be seized, nor have his person searched and his pockets rifled in Vienna, where in the other case nothing was found, after all the searching—nothing in the least to account for a series of varied materialisations.

The influence of men is not confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of the smitten water, and will reach those whom they never saw.

THE CURRENT NUMBER OF "LIGHT."

According to our usual practice, we are not printing copies in excess of the actual demand. In view, however, of the remarkable evidence for "materialisation" presented this week, our subscribers may desire to circulate "LIGHT" amongst their friends interested in Spiritualism. We have, therefore, arranged to keep the type standing until Monday next; and, provided a total of 2,000 extra copies are ordered, applications for parcels of "LIGHT" for free distribution at the rate of 2s. 6d. for every twenty-five copies (postage 6d.) will be filed. All orders must reach us not later than the first post on Monday morning, March 1st. We shall be pleased to circulate any copies entrusted to our care.

THE CHROMO PLATES.

These will be issued with "LIGHT" of March 7th, and will be sent to subscribers on our own list and also to those who, obtaining their supplies through Mr. Allen or any other source, made the requisite application previous to January 31st last. When published, a few copies will be on sale at the rate of 2s. the set of four plates.

We regret the delay, but this has proved unavoidable. Work of this kind requires great care, and when it came to be "proved" it was found that two or more tint stones were necessary. The total cost of the gift will considerably exceed £50 for stones, drawing and printing. There are four plates (1) A series of "spirit" lights. (2) A "spirit" hand enveloped in drapery, showing how the latter appears in process of formation. (3) A microscopic hand. (4) An "apparition" (bust).

Those who have paid for special packing (6d.) for parcel post will receive them on rollers. This is the only safe method of transit; folded and posted in the ordinary way they will be spoilt. We mention this to afford subscribers an opportunity of having the plates specially packed if they wish, especially as, being in every sense of the word "works of art," it seems a pity to thus damage them.

ANNIVERSARY CELEBRATION AT CAVENDISH ROOMS.

We gladly comply with the request to insert the following announcements. The services are conducted by Mr. James Burns, of the *Medium and Daybreak*.

In celebration of the 37th anniversary of the Advent of Modern Spiritualism, it is proposed to hold a friendly reunion of London Spiritualists, at Cavendish Rooms, 51, Mortimer-street, on Wednesday evening, March 18th. There will be a tea from 6.30 till 7.30, after which the evening will be spent in speeches from well-known friends of the cause, suitable to the occasion, interspersed with music and singing.

It is intended that this meeting be helpful to the New Series of Sunday Evening Services, which have been so successfully inaugurated at Cavendish Rooms. The effort to carry on these meetings with the assistance of local mediums and speakers, and at a minimum expense, promises to be a gratifying success. There are, however, valuable workers at a distance, who would gladly visit us on payment of their expenses if we had a fund for that purpose.

That the proceeds of this Anniversary Celebration may go wholly to the fund for sustaining the Sunday Services, the expenses are being contributed by kind friends of the cause. Your aid in this work is respectfully solicited, and will be thankfully received by

MRS. MALTBY, 45, Grove-road, St. John's Wood.

MRS. BURNS, 15, Southampton Row.

MR. H. G. ATKINSON.—We regret to learn that Mr. Atkinson passed away on the 28th December last at Boulogne-sur-Mer. He had long been a contributor to the various spiritual journals.

We are informed that Mr. Eglinton has given most successful séances to people of the highest society in Paris, including M. Tissot and M. Detaille, the great painters, also M. Richet and M. Ribot, the eminent scientists. He has left Paris for Vienna, and letters addressed to the Grand Hotel in that city will find him.

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

"The Ring Test, a Proof of the Reality of a Materialisation."

To the Editor of "LIGHT."

SIR.—In July last I attended a séance with Mr. Husk, when, whilst taking our seats around the table, it was noticed that a thick, but narrow ring was on his left wrist. He had not informed us of the fact, because, having become somewhat accustomed to wearing "bracelets," he said he did not himself remember the circumstance.

The ring was carefully examined by all present and found to be the identical test-ring used by "Irresistible" in the "matter through matter" experiment. In order to show the evidential value of the materialisation test, I must first give a somewhat detailed description of this ring. The internal circumference is 7·95 inches (being a trifle wider than Dr. Wyld's ring, No. 1). It can be moved up the arm—which is rather thin—exactly five inches above the wrist-bone. It is of rather coarse make, plainly welded, and was manufactured by a sceptical inquirer for the purpose of experiment. Hundreds of investigators have examined this ring in their own hands before the beginning of the séance, and as many have found it over the medium's hand immediately after the gas had been relighted; yet there is no doubt as to its perfect solidity; and it is equally certain that it cannot possibly pass over a hand the circumference of which is 9·15 inches; nor can it be urged upwards more than 5½ inches.

Now, at the séance of July 6th, a form (bust) appeared over the table, and as a test exposed his nude left arm as far back as the elbow, showing by the light of a luminous slate that no ring was on it. We were all certain there was a ring on the medium's arm before and even during the séance, as it could be heard at intervals striking against the table. Just before the form (or bust) appeared, it so happened that the medium's arms became violently agitated, the shaking of his hands causing the ring to rattle against the woodwork, not only in a manner audible to those sitting around the table, but sufficiently loud to be heard in the next room. Nor was the nude spirit-arm exhibited in such a way as to make a careful examination difficult; for it was first announced by the spirit that the test would be given. All present being prepared for the event, were carefully watching the slow removal of the drapery. The uncovered fore-arm was placed upon the sheet of luminous paper twelve inches long, and kept in that position for at least twenty seconds. The illuminative power of the paper, which besides being nearly new, had been exposed to a long day's sunshine, was very good that evening. At the conclusion of the séance we all found the identical test ring on the medium's left arm.

Dr. Wyld's rings which I have seen on Mr. Husk's wrist, the first some three weeks ago, the second last Sunday evening, are thinner than the medium's own test-ring, which would to the sceptical mind render the welding, whilst on the wrist, a greater possibility than would be the case with the thicker one. But to those who might perhaps entertain such absurd ideas I would simply suggest that they should settle the question by their having the operation performed upon themselves.

February 17th, 1885.

F. KEULEMANS.

Miracles.

To the Editor of "LIGHT."

SIR.—I am sorry to find that I have not made my argument quite clear to "W. N." He says that, according to my view, "a miracle happens whenever I take up my pen from its position of rest on the table."

This is a totally incorrect version of my doctrine. I expressly defined a miracle to be the result of the intervention of some *superhuman* intelligence. Now, as there is nothing "superhuman" in "W. N.'s" use of his pen, I fail to see the relevance of his illustration. He has mixed up together my definitions of miracle and law, and misused the combination. I use the word "certain" in the sense of known, regular, and ascertainable.

"W. N." thinks that in the miracle cited by me, of a man walking on water with the assistance of angels, the water might be dispensed with as an element in the performance. Possibly, but if "W. N." should ever be required to help an infirm person

incapable of walking alone, "W. N." would probably discover the ground to be a considerable advantage in conducting the operation. I have no doubt the angels referred to would find the water equally serviceable. How does "W. N.'s" argument gain anything by dispensing with the water? The incident of a man supernaturally carried through the air is surely as miraculous as being helped to walk on water.

The phrase "supernatural" qualifies and governs all my comments on miraculous intervention, and I, therefore, see little excuse for "W. N.'s" misapprehension of my meaning.

"W. N." says, "There is no room for miracle in a domain of law, and this domain is co-extensive with the universe." Precisely so; but he omits to notice that there are two universes—the material and the spiritual: where both meet there is the zone of miracles. There may be "confusion of thought" apparent in this discussion, but I fancy this confusion is not on my side. I hope your readers will not consider my explanation too elementary for the occasion.—Yours, &c.,

London, 14th February, 1885.

TRIDENT.

A Deserving Case.

To the Editor of "LIGHT."

SIR.—My object in writing to you is to ask the kind help of readers of "LIGHT" in a case I have just been investigating.

Mr. John H. Pollen, a young man and Spiritualist, has been out of employment for some time and is in great distress. He is well educated, can speak and correspond in the French and Dutch languages; does not mind what employment he is given; can do freehand drawing, and would be content with a small remuneration so as to enable him to live. Can anyone help him in that way? He can only take light work as he is not of a strong constitution.

Not being able to write personally to all friends who know me, I ask you to insert this letter in the next issue of your paper, soliciting contributions towards the support of J. H. Pollen until he can get into some employment. He is now entirely without means, and will feel grateful for any act of kindness or help given him.

May I beg the kind assistance of our numerous friends and Spiritualists in this case? I shall feel greatly obliged for any amount.—Yours sincerely,

Lilian Villa, Hendon, N.W. (Mrs.) M. A. EVERITT.

February 21st, 1885.

SPIRITUALISM IN THE PROVINCES.

GLASGOW.—The burden of last Sunday's labours at the Spiritualists' Hall here devolved wholly upon Mrs. Wallis, her husband meanwhile filling engagements elsewhere. At the morning séance her guides discoursed on "Mediumship, its Responsibilities and Dangers," and succeeded in imparting much sound advice and earnest counsel to those engaged in the effort to establish *rapprochement* with the spirit world. Having warned their hearers that the doors of mediumship once opened, must needs be well guarded by the sentinels of pure aspiration and goodly intent, the guides waxed eloquent as they proceeded to speak of the sacred offices of mediumship, and the claim the world had upon those who possessed the gift developed into usefulness. After the discourse, which, by the way, was delivered with wonderful ease, fluency, and grace, came "Meranibo," who may be described as Mrs. Wallis's spiritual "right hand supporter." His style being conversational, an opportunity was afforded for a general expression of thought and opinion, during which it was made known that the services of both Mr. and Mrs. Wallis, as well as of their spirit friends, were at the disposal of all who stood in need thereof for the purpose of assisting in the development of private circles. Then followed "Verna," who clairvoyantly described the spirit forms, whom she could perceive within the sympathetic sphere of many of the persons comprising the séance. The public meeting at 6.30 p.m. was addressed on the subject; "Salvation, Why, When and How?" After an invocation couched in language at once simple, impressive, and spiritually elevating, the guides of Mrs. Wallis delivered a most vigorous and successful discourse on this theme.—Next Sunday, Mr. E. W. Wallis: "Answers to written Questions; or, Matters pertaining to Spiritualism."—ST. MUNGO.

THE poet yearning after sympathy may at least enjoy one consolation—the thought that many kindred spirits, though unknown to him, know and love him and participate in his sentiments.

All Communications to be addressed to
THE EDITOR OF "LIGHT,"
4, AVE MARIA LANE,
LONDON, E.C.

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NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

Light :

SATURDAY, FEBRUARY 28TH, 1885.

AN "APPARITION" FORMED IN FULL VIEW.

BY SEVERAL WITNESSES.

Psychic MR. W. EGLINTON.

By JOHN S. FARMER.

INTRODUCTORY REMARKS.

Through the generosity of a gentleman, well-known in commercial circles all over the globe, but who wishes to preserve an anonymity in this matter, I was, some three months ago, placed in a position to commence experimental research in connection with what is commonly known as "form manifestation," or "materialisation." I have long and persistently urged upon Spiritualists the necessity of regular and systematic investigation in these matters. Hitherto the evidence, with one or two notable exceptions, has been chiefly spasmodic in character; and important clues not having been followed up as they were presented, a perplexing incompleteness characterises much of the evidence brought forward in support of the most delicate, as well as the most wonderful, of the many phases of psychical phenomena. I am not unmindful of the close scrutiny and the rigid scientific methods brought to bear upon the subject in the past by such observers as Mr. Alfred Russel Wallace, Professor Crookes, and others; but, since their inquiries, ten or a dozen years have elapsed, and, with the course of time, vast strides have been made not only in the character of the phenomena but also in regard to the methods adopted in their investigation. Therefore I believe myself to be well within the bounds of truth when I say that my own narrative, and those of my fellow-witnesses, contain valuable additions to our present stock of knowledge. This is more especially the case when we remember that, since the experiments conducted by Mr. Wallace and Professor Crookes, no regular course of study has been engaged in—even by Spiritualists, who, of all people, should have been the first to recognise its absolute necessity and paramount importance. It is needless to discuss the cause of this; many reasons are obvious. It is sufficient now to emphasise the fact that it is only by such regular and searching inquiry that we can hope to establish our phenomena upon a firm and unassailable basis.

Practical experiment has fully justified this position. Short as this series of séances has been, there has been obtained, in my view, an incomparable result. I by no means wish to infer that we have exhausted the question. Personally, I am inclined to the belief that our experience, remarkable though it is, has been confined to the mere threshold of the inquiry, and, although the course, the cost of which has been defrayed by the kind friend already referred to, will soon be ended, I hope others will be so interested in a complete investigation of these marvels, that a continuation of research will be possible and practicable.

A series of twelve séances were arranged for with Mr. W. Eglinton, now of 11, Langham-street, W. Of these, nine have been given to circles varying in number from nine to fourteen persons, exclusive of

the psychic. We have taken into account, as a working hypothesis, the existence of an intelligent force external to the sensitive. Such a position has in no way militated against the full and free use of reason and common-sense; indeed my experience has been that, by this method, I have been enabled to establish a bond of sympathy between myself and the medium which has proved of inestimable value in the conduct of the inquiry, and I know my experience has by no means been singular. By this means it has been rendered possible for us to suggest crucial experiments, discuss perplexing features and incidents—in fact, in every way to speak fully and freely what has been in our minds, and to obtain sanction for the employment of such measures as seemed to be desirable in order to settle moot points.

Space forbids my entering into a discussion of all the details of the course of séances here and now. Suffice it to say (I speak for myself alone) I entered upon the inquiry in a frame of mind which I can only describe as one of suspension of judgment on some particulars, and a reasoning scepticism with regard to others, while on some points I was in a state of utter disbelief. Now, although I have by no means arrived at full conviction on *all* the questions at issue, the uniform and unvarying willingness of Mr. Eglinton to place every facility for investigation before us, and the patient, earnest co-operation of the "sentient forces" working through him, have removed many doubts, shaken my scepticism, and in some respects given me an absolute conviction.

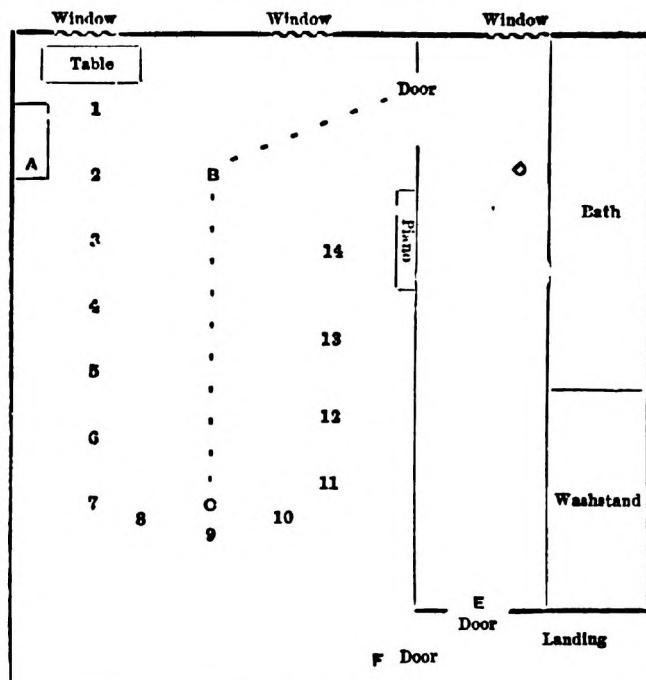
It is in regard to the latter that I desire to write now; other matters must be left for future treatment.

The ninth séance of the series took place on Tuesday evening, February 17th, at 11, Langham-street, W.

Plan of Seance Room, Constitution of the Circle, and Position of Observers.

Upon reference to the accompanying diagram it will be seen that the events described below do not depend upon illusive tests.

PLAN OF SEANCE ROOM.



Names and Positions of Members of the Circle:—

1. MRS. EVERITT, Lilian Villa, Holder's Hill, Hendon, N.W.
2. MR. E. DAWSON ROGERS, Rose Villa, Church End, Finchley, N.
3. MISS HELEN WITHALL, 6, Angell Park Gardens, Brixton, S.W.
4. MR. EVERITT, Lilian Villa, Holder's Hill, Hendon.
5. MR. H. WITHALL, 5, Angell Park Gardens, Brixton, S.W.
6. MR. F. M. TAYLOR, 6, Finsbury Chambers, E.C.
7. MRS. FEARN, 23, Ledbury Road, W.
8. MR. D. YOUNGER, 23, Ledbury Road, W.
9. MRS. FARMER, Stoughton.
10. MRS. MANNING, 11, Langham Street, W.
11. MR. JOHN S. FARMER, 4, Ave Maria Lane, E.C.
12. MR. R. PEARCE, Lanarth House, Holder's Hill, Hendon.
13. MRS. PEARCE, Lanarth House, Holder's Hill, Hendon.
14. MRS. ROGERS, Rose Villa, Church End, Finchley, N.

The room is an ordinarily furnished sitting-room with doors leading on to a landing and into a bath-room, the latter also opening on the landing. The doors E and F I locked, securing that at E, leading from the bath-room to the passage, by pasting postage-stamp salvage from the jamb, across the marble shield covering the keyhole, to the panel of the door. To be doubly sure that while the circle was being held there was no possibility of communication by means of the bath-room door for a confederate without my knowledge, I made private marks on the door and door-post to indicate the exact position of the stamp-salvage, so that, assuming for a moment that it was removed to allow the ingress of a confederate, it is hardly possible it could have been replaced so exactly as to deceive subsequent scrutiny. I also examined the bath inside. The windows—the rooms are on the second floor—look out on to Langham-street; they are, therefore, duly accounted for.

These precautions are those we had, during our experiments, been in the habit of observing. Our experience on this particular evening, however, in no wise depended on these precautions.

The circle consisted of fourteen persons, exclusive of Mr. Eglinton. Their names and addresses are given above, and the figure opposite each name corresponds with the actual position occupied in the circle, as indicated by a corresponding numeral on the diagram. It will be found useful to bear in mind the position of the various witnesses when reading the evidence, which I hope will be added to my own description of what took place.

Across the door between séance-room and bath-room was hung two heavy curtains, and Mr. Eglinton, when using the bath-room as a cabinet, sat at, or near the spot marked D.

Amount of Light.

I have always found it difficult to describe the amount of light available for observation. Comparisons are unsatisfactory, and yet I know of no means by which the amount of light can be accurately gauged. On the present occasion I can only say that, though the gas burner at A was turned low, compared with the light actually used for lighting purposes in a small room, yet it was sufficient to enable me clearly to observe everybody and everything in the apartment. When the form that appeared walked to the spot at which I was sitting, (No. 11) and stood before me, I was able distinctly to note every feature; indeed, were I to see the same face amidst the crowds of Regent-street, I should positively be able to identify it. Moreover, the night was a "light" one, and although a "long" blind was drawn down over the window at the back of No. 1 sitter, yet a considerable amount of light came from that source. After the séance I tested this by turning out the gas, and by this light alone I was able to distinguish the subjects of pictures on the walls, being, however, unable to read the titles of some of the engravings. It will thus be seen that although the light was technically "low," it was sufficient for the clear and accurate observation of what occurred.

The Process of Materialisation.

Passing by the preliminary occurrences on the evening in question as irrelevant to the phenomenon of the presentation of a form, evolved in presence of all the observers and with the psychic in the circle in full view the whole time, I will give my observations in detail. If my readers will note the position I occupied (No. 11) they will better understand my narrative.

Coming from the inner room, apparently in a state of deep trance, Mr. Eglinton paced up and down the space formed by the circle. He was restlessly spasmodic in his movements, and his hands, at times, convulsively clutched different parts of the upper portion of his body. Twice he paused, and, approaching Mr. Younger and Mr. Taylor, made passes over them. This parade lasted upwards of five minutes, during the last three of which a brilliant

light—in size like a half-crown piece—was observed by me, at first on his right side only, but just previous to the next stage of the process, on his left side also, finally fluttering all over his breast. Upon the last turn these disappeared, and upon Mr. Eglinton taking up his position at the point indicated in the diagram at B they were not to be seen. All this time the breathing of the psychic had been increasingly laboured and deep, accompanied at times with groans.

Now, standing at B, half-sideways towards me, I saw him (Mr. Eglinton), by a quick movement of the fingers, gently draw, apparently from under his morning-coat, the top button of which was fastened, a dingy white looking substance, if I may so describe what I have never handled, and of the texture and make of which I have no knowledge. The movement of the fingers was such as to draw it at right angles from him, allowing it to fall and hang by its own weight down his left side. As it emerged from under his coat and fell, it gradually increased in volume until it reached the ground, covering Mr. Eglinton's left leg from the knee downwards, the connecting link between this portion and his side being preserved the whole time. The mass of white material on the ground increased in breadth, and now commenced to pulsate and move up and down, also swaying from side to side, the motor power being underneath the mass of material, and concealed from sight by it. The dimensions of the mass would be about two feet in height and, say, about three feet in length and breadth; but I was not favourably placed to observe the last two dimensions. Looking at the facts in the light of the result, I should say the upward pulsatory and the lateral swaying movements were caused by the action of the head of the "form" striking against the material resting on the floor. The height increased to three feet, and, shortly afterwards, the "form" quickly and quietly grew to its full height, carrying the above-mentioned dingy white material with it. This, by a quick movement of the hand, Mr. Eglinton drew off the head of the "form," the stuff itself falling back over the shoulders and forming part of the dress of our visitor, it being in some way firmly fixed to the rest of his apparel. All this time the link (of the same white appearance as already described) was maintained between the growing "form" and Mr. Eglinton, who had remained in sight of all of us during the whole operation. The connecting link was either now completely severed, or became so attenuated as to be invisible, and the "form," with a majesty and dignity one can ill describe, advanced to Mr. Everitt (No. 4), shook hands with him, and passed round the circle, treating nearly every one in the same manner. From my position I had an opportunity for prolonged and careful scrutiny. Upon his shaking hands with me, I, somewhat loth to loose my grasp, greeted him in this way three times. Passing on to Mr. and Mrs. Pearce (Nos. 12 and 13) and Mrs. Rogers (No. 14), he crossed the room to where Mr. Rogers (No. 2) was sitting, shook hands with him and those sitting on either side, and then, stepping out into the room, neared the curtains of the bath-room door, re-approached the medium, who was now partially supported from falling by Mr. Rogers, and, taking the psychic firmly by the shoulders, dragged him into the cabinet.

This is an accurate account of what I observed of the actual formation and disappearance of the figure. I will now deal with other points of interest.

Characteristics of the Figure.

1. *Age.*—The "form" was that of a man of middle age. Judging by usual methods, I should put his age as fifty, more or less. It is obviously impossible, however, to state this with any degree of accuracy, and I only mention it to show that its appearance was entirely different from that of Mr. Eglinton, who will attain his twenty-eighth year in July next.

2. *Height.*—The figure was certainly taller than Mr. Eglinton—upon actual measurement four inches. I decided

this by noting the stature by means of objects on the walls and afterwards comparing the height of the medium in the same manner. Another means of testing this fact was afforded on two occasions, when the "form" and the psychic were standing side by side, both being firmly planted on the ground. The estimate obtained in this way tallied with that obtained in the other way.

3. Face.—The features were regular, full, and animated. I distinctly saw the forehead, eyes, nose, and ears; the mouth was hidden by a full growth of dark hair on the upper and lower lips and chin. The beard, also dark, but tinged with grey, was long and flowing, divided in the centre, and fell upon the chest. The eyes were deeply set, and the forehead high. The hair on the head, though dark in colour, did not appear to me so dark as that of the beard.

4. Figure.—This was massively built, and appeared solid and substantial. When passing round the circle the tread, though unheard, was distinctly felt. The shoulders were broad and the head was well set back upon them. The feet I saw were naked, but I had no opportunity for further observation. The hand to the touch was warm, soft, and life-like, and although as broad as that of Mr. Eglinton was longer, and its grip was firm and hearty.

5. Clothing.—The "form" was apparelled in a white, flowing robe, fastened round the waist by a girdle. It hung in folds upon the frame of the figure. That portion hanging like a hood from the shoulders, and which formed the canopy under which the "form" was made, was darker in colour and more substantial to the sight than the rest of the garment.

6. Other Characteristics.—The whole "form" was full of life and animation. Though it did not speak, it clearly understood and responded to every request made to it. Gratification was indubitably expressed by the face at the success of the experiment. A careful solicitude was apparent on account of the medium. Twice when the latter was staggering to the ground, the "form" turned away from the circle towards him and grasped the white connecting link between them, which again became visible towards the close of the experiment. After the "form" had had a separate existence for some minutes, the medium, still in an unconscious state, again drew forth the white material above-mentioned from his side and under his coat, and stretched it out towards the "form," which eagerly grasped it.

Another noteworthy feature is the distance the "form" receded from the medium. The farthest point reached was ten feet, as represented by the dotted line in diagram from B to C. The distance from bath-room door to B was six feet. It must, however, be borne in mind that the dotted lines from B to C do not represent the track taken by the form: it approached within six inches of nearly everyone in the circle.

When the medium had returned to the bath-room, water was asked for by means of rappings, and upon my entering the room with a glass of water, and while fumbling in the dark to reach Mr. Eglinton's mouth, I felt a "form" by my side, and my arm was gently guided.

The next day I wrote to each member of the circle, asking them to write out and send me an independent account of what took place. This has been done by several of the witnesses. It will be noticed that on some points of detail there are differences of opinion. After careful perusal, I incline to the belief that these arise from the different positions occupied by the various witnesses. Those present at this séance who have not sent independent accounts of what took place, authorise me to state that they, after reading the reports, approve of what is here written as a correct statement of facts.

By Miss H. WITHALL.

Miss Helen Withall writes:—

Mr. Eglinton entered the room where we were sitting from a small adjoining room, apparently in an entranced condition. He walked several times up and down the circle in a restless, excited manner. This continued for about five or ten minutes. During the time he went twice to Mr. Younger, and once to Mr. Taylor, making some passes over them. Whilst he was walking, I saw on his right side a small blue light, like an electric light. This light was not constantly there, but was evanescent. Mr. Eglinton then stood at about a distance of four feet from those nearest to him, and we saw a white vaporous substance coming from his left side. Mr. Eglinton's hands were in constant action, just as if he were drawing this substance out of himself. It quickly increased in quantity, and gradually reached the ground. There it seemed to rest, and increased in bulk, being, as it were, pushed out by some force in the interior. It then grew in height, until an upward movement divided the substance at the top, and suddenly there stood before us a "form" in human shape; a "form" taller than Mr. Eglinton by two or three inches, unlike him in every feature, with dark hair and long, dark whiskers; a "form" solid to the touch, natural to the eye, dressed in a loose white garment, now no longer vaporous, but appearing of the consistency of a rather thick muslin. At this time there was a connection between the "form" and Mr. Eglinton, which consisted of this vaporous substance. This connection, I am told by others, was, for a time, severed, but was afterwards re-connected. My own observation is faulty here, as my interest for a moment was absorbed in Mr. Eglinton, who was now standing close by me, and I feared was becoming too exhausted. As soon as the "form" was fully developed—a "form" like to a man—he turned away from the medium and walked round the circle, shaking hands with several of the sitters. He held my hand, together with that of the gentleman sitting next me, and his grasp was as firm as that of any human hand.

It is difficult at such times, when every nerve and every feeling is at the extremest tension, to say how time passes, but I should imagine that the "form" was present with us from five to eight minutes. When the last shake of the hands was given, Mr. Eglinton as by a strong attractive force seemed drawn to the "form," and the two closely together walked towards the small adjoining room, separated only by a curtain from the room in which we sat. There they stood for a moment, the "form" protecting Mr. Eglinton with tender care, passing behind the curtain, and vanishing from our sight.

Our visitor, form, spirit, or what you will, had come and gone, and left no trace behind. He had come into human shape before our eyes, and had left us to all appearance as perfectly formed as mortal man; for the time even stronger than the medium; but in a few moments he was not; he was gone, whither we cannot tell.

The amount of light during the séance was small, but it was sufficient to tell the time by our watches, and from my position, the gas jet being close behind me, I could see the features so clearly and plainly that I should have had no difficulty in recognising them, had I previously seen or known the "form."

This is a statement of facts, as they appeared to me on the memorable evening of the 17th February. I am glad I was present at, as I suppose, one of the most marvellous séances that ever took place.

By Mr. H. WITHALL.

Mr. Henry Withall sends me the following account:—

The amount of gas-light under which the following materialising phenomena occurred was in reality small, but large in comparison with what has been hitherto allowed at most séances of the kind. The sitters were visible to one another, and the various objects in the room could be seen. The light was also sufficient to enable one, at a distance of twelve feet from the lamp, to just see the time by his watch.

Our seats were arranged in the form of the letter U, with one side extending about five feet beyond the other. The distance between the sitters facing each other was about six feet.

At the commencement of the latter part of the séance, Mr. Eglinton entered the room from the adjoining apartment, which had previously been examined by us and the outer door secured. Apparently entranced, he walked rapidly and repeatedly up and down between the two rows of sitters, stopping once or twice to

make passes over two persons. All this time patches of light were intermittently appearing on Mr. Eglinton's left side, more, perhaps, phosphorescent than electric. He was much agitated, and nervously moved his hands about as if in great pain. His breathing was also very laboured.

Mr. Eglinton was now standing between the two end sitters, and there issued from his left side a membranous substance something like very pale yellowish muslin. This by degrees increased in length until it reached the ground. He now lifted his foot on to the bottom rail of a chair close by, and the material, or whatever it was, was now supported by his leg, which seemed surrounded by it as with a canopy. Beneath this, upon the floor, there now seemed some force busy at work, weaving or arranging something, and, forcing up the canopy little by little, raised it until it was about four feet high. This, suddenly parting, revealed to us the fully formed figure of a man standing about four inches taller than Mr. Eglinton, but still attached to him by the membranous substance which first appeared. This process of evolution or materialisation probably occupied four or five minutes.

The materialised spirit was as real and substantial as any human being, and indistinguishable from one. It was clothed in a long pure white garment resembling fine muslin, with a band of the same material about his waist. His head was uncovered; his hair was very dark brown, thick and curly, with beard divided each side of the chin. If the assumption of mortal form necessarily follows upon the lines of the original mortal body, this figure could have been recognised by anyone who might have known him in earth-life.

He greeted us, shaking hands with most of us, but was unable to speak. All this time Mr. Eglinton appeared to be dragged helplessly about wherever he was led by the attraction of the form, and would have fallen if not supported by one of the sitters.

Vitality and strength characterised the materialised spirit; and weakness and helplessness the medium.

After remaining with us a few minutes, the materialised spirit, approaching the medium, from whom he had at times been distant eight to ten feet, led him, supporting him all the time, into the adjoining room and both were hidden by the curtain.

After a few minutes Mr. Eglinton was found conscious, but completely exhausted, our spirit visitor gone or at least invisible.

—
BY MR. F. M. TAYLOR.

Mr. F. M. Taylor's account is as follows:—

By raps we were told to lower the gas a little, which was done. This was the lowest point at which the light was during the whole of what follows, and it was quite sufficient, as was practically ascertained, for the gentlemen who sat farthest from it to see the time by their watches. The light was opposite the opening to the inner room.

Mr. Eglinton now came from the inner room and commenced restlessly pacing up and down the space between the sitters, at first slowly, then more rapidly, once or twice touching the heads of the two sitters as before. For some minutes he unceasingly paced, never leaving the circle, and was under full observation by all. From head to foot he was visible, chain and pendants, his dark, close-fitting morning coat and buttons, dark trousers, and pale face being capable of the closest scrutiny by all present as he passed them or stood still.

It was noticed by several present, as he moved to and fro, that a very cold wind accompanied him, so much so as to be uncomfortable and chilling.

His breathing became much deeper and quicker, and he seemed in considerable pain; the pace was then slower, the gait slightly unsteady; the breathing became very hurried and deep, accompanied with groans, and as he now stood between the two sitters and within three or four feet of each of them, with the gas-light falling on him in front and the light from the window at his back, a small white spot became apparent at his side by the heart, as it were between waistcoat and coat. The breathing was accelerating every moment, the white spot increased and spread to the edge of his short coat at side and front, forming, as it were, a white lining. The material could now be clearly seen. As it was evolved every moment in increasing volumes, the medium with his hands drawing it in abundance from him, it fell in folds on the carpet, a beautiful snowy mass, some three to three-and-a-half feet across, encircling his feet in front, and in full view of the sitters. After a considerable amount

had thus been obtained, and increasing quantities descending, a pulsating movement was observed in the centre of the mass; the whole seemed to rise a few inches and fall, as though inflated, the medium's feet and lower limbs being motionless. As the material descended from his side the mass, rising each time, became greater, till the centre assumed a rounded shape, the size of a cocoanut, and reached not quite to the height of the knee. This ball, as it were, then commenced swaying laterally, as well as pulsating; the material from the side descending now in greater quantities, the pulsating mass widened out on each side a few inches below the centre ball; and the swaying movement became much more marked, at each movement increasing in height till it reached the medium's waist. The highest portion now became substantial, and lost the thin gauze-like appearance it had hitherto assumed. After swaying rhythmically for some moments, it gradually became higher than the medium, and stood a little to his left, when the upper folds of the gauze fell over, and to the amazement of all present there was the material form of a full-grown man, and in another instant the features were distinctly visible. The hands came from the side of the mass. It was within some six inches of the medium. The moment the hands became visible they seized the material issuing from the medium's side and pulled it out rapidly and energetically (Mr. Eglinton drawing it out from himself). So eager seemed the spirit form that the material parted, and in a moment he caught the portion projecting, and again commenced drawing more. The figure swayed for some time as if not quite steady. It was observed that the material was, however, sufficiently strong to support both it and the medium in upright position. The "form," then, with a motion of his hand across the material severed his connection with the medium.

The "form," thus built up and brought into existence in our presence and under our very eyes, was a man about forty-five to forty-six years of age, some 5ft. 10in. high, broad and strongly built, large shoulders, well set back, dark hair, full large black beard, eyes somewhat sunk and apparently dark, clothed from shoulder to feet in ample folds of the white gauze-like substance. He gave one glance at the medium as though to satisfy himself of his safety, and then shook hands with Mr. Everitt, and, walking round the circle, shook hands with nearly all. The "form" seemed as pleased as we were. When he came to me, I retained possession of his right hand, shaking it most energetically some time, while he was shaking hands (his left) with the lady next me. The hand was well-made, smooth, warm, and slightly moist. He walked to the extreme end of the circle, a distance (by measurement) of ten feet from Mr. Eglinton. After remaining with us some minutes, he passed towards the medium, shook hands with those at that end of the room and then seized the medium, and took him into the bathroom, the curtains closing behind them.

The chief points of this memorable sitting are:—

- 1st. The number of eye-witnesses present—fourteen adults.
- 2nd. The amount of light under which it took place—enough at any part of the circle to see the time by a watch, at least.
- 3rd. The medium's whole body being in full view the whole of the time the figure was forming.
- 4th. The gradual formation of the material and figure.
- 5th. The total distinction and dissimilarity of person and personal appearance of the "form" and the medium when both were under the closest observation at the same time.
- 6th. The life and animation of the "form"—the marked decision of all its movements.
- 7th. The solidity of its substance and the strength it possessed.
- 8th. During the swaying movement, both the hands of the medium were in full view, and did not approach at any time the swaying mass.
- 9th. The "substantial" formation was gradual and even.
- 10th. The features became visible very suddenly.
- 11th. The figure, when fully formed, was within a few (six or seven) inches of the medium—between him and one of the sitters—and observations could be made of the space all round them by those sitting in circle.
- 12th. The curtains across the opening to the inner room never moved in the slightest from the time of Mr. Eglinton leaving it to his being taken in again by the "form."
- 13th. The "form" grew up at first in front, a little to left of medium, and was nearer the circle by a few inches than the

medium. When the "form" separated itself from the medium, it was still farther in the circle—not four feet from those on each side.

14th. The medium, when the spirit approached him (after shaking hands with us) seemed completely under his power; the medium's body, however, lost its perpendicular, and was falling from the spirit "form" towards the circle, when the "form" seized Mr. Eglinton and drew him behind the curtain.

15th. The hands and arms were as solid and human, and firmly attached to the body, as a strong man's of his build would be; this I proved by the forcible manner in which I shook his right hand.

In conclusion, it may be stated that throughout these sittings both Mr. Eglinton and his guides have done all that lay in their power to afford us a proof positive of these astounding phenomena.

By MR. T. EVERITT.

There was sufficient gas-light to see the time by my watch. The medium was restless, walking up and down the room. I observed a bright fluttering light, and then noticed protruding from the left breast of his coat, some white material which the medium soon began to pull out in large quantities. This fell on the carpet. Some force seemed moving under this apparently flimsy material, a more solid appearance gradually rising until at last a human being appeared in our midst, who, commencing with me, shook hands with all the members of the circle. Meantime Mr. Eglinton was supported by Mr. Rogers from falling. The "spirit" then took Miss Withall's and my hand in his own left, and extending his right he took hold of some white drapery connected with the medium's body, which, to all appearance, came through his buttoned-up coat, and supported him by it while he gazed steadily into my face. This position gave me a good opportunity of minutely observing the personal appearance of the spirit. He had thick black, bushy hair, with heavy eyebrows of the same colour, whiskers and moustache full, with beard about seven inches long, slightly "Dundreary." The eyes were black, with a mild and gentle expression. His cheeks were flushed or reddish. He possessed great confidence and appeared as a friend among friends. The material that came from the medium formed the white raiment of the spirit, who finally assisted the medium into the ante-room, and thus ended a most remarkable séance.

By MRS. EVERITT.

Mr. Eglinton, after walking restlessly about for a few minutes, stood still very near me, and began pulling out of his left side an apparently soft sort of drapery which fell on the floor. In a short time there appeared the form of a head very near the ground, which gradually became larger and more clearly defined, until at last, a fully developed "form" appeared before us, standing apart from Mr. Eglinton. The medium and "spirit" were together plainly seen by all. The "spirit" shook hands with, I believe, all in the room. The hand was warm and soft to the touch. It was also firmly gripped and shaken by me, showing it to be no dummy, but a really substantial "form." He appeared to me about two or three inches taller than the medium, and had a short, round face, black hair, whiskers, and black eyes. The light from the gas was sufficient to enable the sitters on the opposite side to see the time by their watches. The medium during the whole time was standing away from the inner room and in view of all present. This is the second time I have seen the form developed from the side of Mr. Eglinton. I very gladly add my testimony to that of the other friends present.

By MR. RICHARD PEARCE.

On the evening of the 17th February, I was one of fourteen sitters at a séance for "form materialisation," with Mr. Eglinton as the medium. The sitting was held in a light strong enough for each person to clearly see all objects in the room. I was some twelve feet from the gas-light, but I read the time by my watch, and could distinctly see the features of those sitting opposite to me. After two materialised "forms" had come out from the room which served as the cabinet and retired again, while Mr. Eglinton was inside the same, Mr. Eglinton came into the sitting-room and paced restlessly up and down between the sitters, with every appearance of being ill at ease. As he did so, I noticed a bright light at his left side;

this was sometimes yellow, and sometimes changed to a bluish colour, and also moved up and down, and from left to right. At the same time I saw the margin of something white, as if some drapery were beneath his coat, but the coat was not bulged out, and there was no sign of there being any quantity of material. As the medium walked to and fro he began to breathe heavily, and apparently was distressed. He then took up a position at the end of the room, between the curtained entrance to the cabinet and the end sitter (Mrs. Everitt) opposite that entrance. I then saw him pulling with both hands some material from beneath his coat, drawing it out as one might a measuring-tape out of a reel. This material fell over his left leg, and he appeared for a little while to be supporting it with his raised knee; it was opaque, and slightly yellow in colour. As this drapery reached the floor, Mr. Eglinton ceased to give any support to it, and it assumed the shape of a small tent, and a movement could be seen within, as if some live thing were there. The material gradually rose to a height of about three feet, and the outline then gave me the impression that some one was beneath, in a stooping posture, with arms somewhat extended. Gradually, out of this mass of yellowish-white material, there arose the full form of a man. As he rose the drapery (which had apparently formed a screen whilst the incomprehensible "materialisation" was going on) fell downwards but remained clinging to him as a part of his garment, and one portion continued to be connected with Mr. Eglinton, the connection being, not beneath the coat from whence the material seemed to have been pulled, but through the coat just over the heart. This "form," which in every respect appeared to be a perfectly developed man, full of life, grace, and dignity, was clothed in what looked like pure white muslin, with a band of the same around the waist. He appeared to be many years older than Mr. Eglinton, and was quite three inches taller; was well built, had dark hair, moustache, and beard. I was not so placed that I could plainly see the features, but I noted a broad square forehead and deeply set eyes. After pausing near the medium, the "form" passed around the room, shaking hands with nearly every sitter. He appeared gratified at his success and showed much animation of manner, but did not speak. He gave me his left hand, while Mr. Farmer was shaking the right. His hand was warm and the grasp a pleasant and friendly one. The "form" then returned to the end of the room, where Mr. Eglinton was being supported by some of the sitters, and after greeting the friends there he went to the medium, and partly supporting and partly dragging him, they both retired to the cabinet, the "form" being by far the stronger and more lifelike of the two. The conditions under which this manifestation took place leave no room for doubt as to the entire genuineness of the phenomenon. Mr. Eglinton and his controls throughout the series of sittings, of which this was the last, showed every disposition to meet any reasonable wish of the sitters, and I feel highly gratified that I had the privilege of being one of those present.

By MR. D. YOUNGER.

The conditions and what took place are as follows: There were fourteen persons assembled. Mr. Eglinton walked out from the ante-room, apparently in a trance, and came towards me, making several passes over my head and towards the cabinet. He then stood about six feet away from the curtains or any wall. Something light appeared on his side, which expanded and fell down in a kind of dense cloud towards the floor, spreading itself larger and larger, until it opened asunder at the top, when a fully formed "figure" of a man, standing, I should judge, two inches taller than the medium, was visible. It was well made and perfectly developed, with black moustache and beard. He then stepped away from the medium, beginning on one side of the circle, and shook hands with nearly every one composing it. The grasp of his hand, as I felt it, was firm, solid, and moderately warm, but I thought a little clammy. His face was within six inches of my own, and I critically examined his features, which were well formed and handsome, and totally unlike those of the medium. When opposite me he would be about nine or ten feet away from the medium, who was staggering and moaning, and held by one of the sitters, to prevent his falling. One peculiar feature I noticed was a connection like a band between the medium and the form, and attached to both. This band appeared to be about two inches in diameter, and of a dense, cloudy nature, giving it the appearance of a long

roll of gossamer. The "form" did not speak. The commencement of this phenomenon was at 8.45 p.m. precisely, as a gentleman sitting next to me pulled out his watch, and we both saw the time distinctly; and this will give your readers an idea of the amount of gas-light at that ever-to-be-remembered séance.

BY MRS. FEARN.

I having been present at the séance with Mr. Eglinton, beg to bear witness to the truth of the above-mentioned statements made by Mr. D. Younger.

BY MR. E. DAWSON ROGERS.

Will you kindly allow me to say a few words in regard to the séance with Mr. Eglinton on Tuesday evening, the 17th inst.? I do not propose to offer anything like a detailed report of the phenomena which occurred. That, I have no doubt you, as one of the observers, will supply. My object is rather to supplement your report of the chief event of the evening, by placing on record my own observations, in the belief that my position (No. 2) was particularly favourable for correctly noting what occurred. As to the general facts I take it for granted that all the members of the circle will be in complete accord; but it is quite possible that, in regard to some minor points, those who sat at a much greater distance from the medium than I did, may have formed imperfect conclusions in consequence of their less perfect facilities for exact observation.

The medium, breathing heavily and apparently in a deep trance, paced several times up and down between the sitters, a very bright, bluish white light, about the size of a half-crown piece, glittering at his left side, just below the region of the heart. He then took up his position immediately between me and the curtained doorway of the side room—about six feet from the doorway and four feet from myself. The gas lamp was close behind me, and the light, though subdued, was quite sufficient to enable me to see him very distinctly and to note every movement with accuracy.

While thus narrowly watching him, and having no guess of what was coming, I saw Mr. Eglinton's fingers draw a small portion of a light-coloured material from under the left side of his buttoned coat. Some one at the other end of the room called attention to it as a "luminous vapour." It was, however, neither luminous nor vapoury, though to a person of defective vision, or sitting somewhat in the shade, at a distance of ten or twelve feet, and seeing it in contrast with Mr. Eglinton's dark coat, that might probably be a fair description of its appearance. But it was, as I have said, a light-coloured textile fabric—and by no means so white, transparent, and gossamer-like as that in which the figure that subsequently appeared was clothed. Using the fingers of both hands Mr. Eglinton gradually "paid-out" this material till it reached his knees. Then, drawing towards him a small chair which stood near, he placed his left foot on the ledge, so that his left thigh assumed a nearly horizontal position, and the material, as it gradually descended, fell over this thigh on both sides to the floor, covering the leg, and forming, as it were, a miniature tent. With the exception of the leg thus covered, Mr. Eglinton all this time was distinctly visible.

Almost as soon as the material reached the floor I observed a peculiar motion beneath it, as though a small living animal were there, turning its head about in a circular direction. Just at this time Mr. Eglinton withdrew his leg from under its covering, and stood clearly distinct from the material, except that with his hands against his left side he still held the other end of it. Meanwhile—the life-like motion beneath still continuing—the mass grew in height and volume till, when it had reached a height of about three feet from the floor, Mr. Eglinton staggered a little backwards. By this action he drew off a portion of

the covering material, revealing beneath a fully formed living human head, surmounting a large mass of fine white drapery. From its then height of about three feet the figure gradually rose in a few seconds till there stood before us—almost within reach of me—a tall handsome living man, about three inches taller than Mr. Eglinton, who was standing by his side, the only connection between them being the material first seen, one end of which was still attached to Mr. Eglinton's side, the rest hanging in folds from the shoulders of the figure. At first Mr. Eglinton clutched with one hand the end of this "connection," but left hold of it as he staggered towards me. I seized his hands to support him, but the "connection" was still maintained for a minute, as the figure walked off to the other end of the room. While the figure was thus engaged in passing from one to another of the company I was too much occupied with Mr. Eglinton, in helping to support him, to see what became of the "connection" to which I have referred, but I afterwards noticed that it had disappeared.

When the figure returned to my end of the room, I had another opportunity of perfect observation. Having shaken hands with the lady on my left, I took his hand and drew him towards me, asking him at the same time to shake hands with the lady on my right. His face showed an intelligent recognition of my request, and he at once complied.

For some two or three minutes both Mr. Eglinton and the figure had been standing before me, when the former began to stagger backwards towards the curtained door of the side room, and I seized him by the hand to prevent his falling. Finding that he still gravitated in the same direction, I rose from my seat (afraid to loosen my hold), and asked our "strange visitor" whether I should help the medium to the other room. The figure thereupon motioned me to my seat with his hand, and going behind the medium put his arm round his shoulders and, thus sustaining him, both passed backward beyond the curtain.

In conclusion I give a brief description of the "figure." He was a man of middle age, about 5ft. 9in. or 5ft. 10in. in height, and stoutly built. He was clothed with a profusion of fine white drapery reaching from his shoulders to the floor. (I did not see his naked feet, though I heard others say that they did.) Round his waist he wore a broad band of similar material. He had a fine head of curly hair, very dark—his head being otherwise uncovered; broad forehead, dark eyes and eyebrows, dark moustache, and long dark divided beard. His eyes were full of animation, his complexion was somewhat florid, and his face had a kindly expression. I saw him so well that I can recall his features distinctly.

Having thus given an exact record of my observations I leave the facts, without comment, to speak for themselves.

THE DIVINING ROD.—The late Prof. Denton quotes this from Cuth. Crewe:—"Bléton possessed the power; so did Kath. Benter, who could trace water, metals, &c., without using the rod." He says, "Operators with the wand have peculiar sensations in their arms as they approach veins of water, which sensations pass off as they leave the spot under which the veins are. The attraction of a vein of water forty feet deep is as strong as a larger one eighty feet deep."—CYRUS FIELD.

FREE-THOUGHT.—The Materialist scorns the Religionist and the Spiritualist, and they from their standpoint reciprocate the scorn. The scientist who professes to prove all things will turn off from all things not in his own rut. Yet what can they communicate to us for certain of magnetism and electricity? They can repeat many words about them. Can they define matter intelligibly? or force? Can they demonstrate that life is co-existent solely with matter? Even in political economy do scientists know how to compass the greatest material good to the greatest numbers? Let the widespread misery of the greatest number give the answer. Let our scientists be modest. If they have so much to learn, let them leave off their airs of superiority; let them not persecute thoughts not their own. Let inquiry be free. Let us really have *free-thought*.—F. J. EMARY.

WHAT CONJURERS SAY ABOUT PSYCHICAL PHENOMENA.

Mediums, who are the instruments of an external agency, have, more than once, been confronted with conjurers who deceive by sleight of hand; and in the same manner that no man of science who has thoroughly and fairly investigated the phenomena has failed to become convinced of their reality, so no conjurer who has been confronted with the same facts has been able to explain their occurrence by prestidigitation. Houdin, Jacobs, Bellachini, Hermann, Kellar, and others have already confessed their powerlessness to produce under the same conditions what occurs without human intervention in the presence of a medium.

Testimony of Robert Houdin.

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire adressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:—

"Although very far from accepting the eulogies which M. — is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions, either in favour of magnetism or against it, I can, nevertheless, not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), and that, the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession."

"ROBERT HOUDIN.

"4th May, 1847."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:—

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is *utterly impossible* that chance or skill could ever produce effects so wonderful (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).—I am, Monsieur, &c.,

"(Signed), ROBERT HOUDIN.

"May 16th, 1847."

Testimony of Harry Kellar.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:—

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a sceptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:—

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed anyone who described such manifestations under similar circumstances. I still remain a sceptic as regards Spiritualism, but

I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:—

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

The Testimony of Professor Jacobs.

Professor Jacobs, writing to the editor of *Licht, mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—

"Spite of the assertions, more or less trustworthy, of the French and English journalists, and spite of the foolish jealousies of ignorant conjurers, I feel it my duty to show up the bad faith of one party and the chicanery of the other. All that has been said or done adverse to these American mediums is absolutely untrustworthy. If we would rightly judge of a thing we must understand it, and neither the journalists nor the conjurers possessed the most elementary knowledge of the science that governs these phenomena. As a prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect."

"Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies, to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivocation will be no longer possible, and persons will have to yield to evidence, or deny through predetermination to deny

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also the individuality of the spirit 'in spiritual manifestation.' I authorise you, dear sir, to insert this letter in your next number, if agreeable to you," &c., &c.

Testimony of Samuel Bellachini.

Samuel Bellachini, Court Conjurer at Berlin, made the following declaration in December, 1877:—

"I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg, to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature, and, according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877."